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ABSTRACT

This document contains four papers from a symposium on cultural concerns in human resource development (HRD). "Race, Gender, and Mentoring Patterns" (Linda M. Hite) examines mentoring patterns and opportunities among black female professionals and reports results reinforcing the need for increased availability of same-sex, same-race mentors in work environments. "Impatriation Via a Not-for-Profit Organization: Interpretive Study of the Cultural Adjustments of International Catholic Priests and Sisters to Living in the Upper Midwest United States and the Role of the Organization" (Jean R. McFarland) presents findings suggesting impatriates affiliated with religious organizations find cultural adjustment is impeded by social, cultural, and preparedness factors the organization can alleviate. "Constructing Diverse Workplace Communities: Using an Educational Attrition Model to Retain Managerial Employees of Color and Women" (Shari L. Peterson) examines theoretical underpinnings of organizational models explaining employee turnover and an educational model explaining student attrition. It establishes a foundation to test a new model and explore the nature of turnover among managerial employees of color and women. "A Conceptual Framework of Learning for Native American Adult Learners" (Steven R. Aragon) propose a framework to use to design, develop, and execute formal educational experiences for Native American adult learners. (YLB)

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31

Cultural Concerns**Chair: Kevin Quinlan, University of Regina**

Race, Gender, and Mentoring Patterns

Linda M. Hite, Indiana University-Purdue University

Impatriation Via a Not-for-Profit Organization: An Interpretive Study of the Cultural Adjustment of International Catholic Priests and Sisters to Living in the Upper Midwest United States and the Role of the Organization

Jean R. McFarland, University of St. Thomas

Constructing Diverse Workplace Communities: Using an Educational Attrition Model to Retain Managerial Employees of Color and Women

Shari L. Peterson, University of Minnesota

A Conceptual Framework of Learning for Native American Adult Learners

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2

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Race, Gender and Mentoring Patterns

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This study examines mentoring opportunities and patterns among black female professionals. Much of the mentoring research to date has focused on the influence of gender only on acquiring and maintaining productive mentoring relationships. The combined effect of race and gender on access to and continuation of mentoring resources remains to be determined. The data from this project add to that body of knowledge.

As the we approach the turn of the century, the workforce diversity predicted a decade ago is becoming a reality. Changes in labor pool demographics, competition from the global marketplace, interest in niche customers, and greater societal awareness of differing cultures has prompted organizational interest in exploring diversity issues (Loden & Rosener, 1991; Thomas, 1991; Cox, 1993). Yet, while company profiles are more likely to reveal more diverse individuals on employment rosters, only a small percentage are represented in the upper levels of management (Cox, 1993; Thomas, 1995). Access to the those positions still remains largely in the domain of the traditional majority. This is the new frontier of diversity in organizations, and a successful resolution depends in large measure on expanding management development efforts to prepare more qualified women and members of non-dominant groups for positions of leadership.

A key factor in the management development process is mentoring, bringing together junior staff members with more experienced employees who commit to offer professional support and guidance to enhance the career progress of their proteges. This relationship offers not only direction for young staff members, but also psychosocial support, upward career mobility, access to the power structure of the organization, and valuable information about the organizational culture (Fagenson, 1989; Ragins, 1989, 1997; Ragins & Scandura, 1994). Much of the research to date on mentoring of non-dominant group members has focused on gender. Several concerns have been identified regarding cross-sex mentoring in traditionally male dominated organizations. First, realizing that mentors typically choose proteges whom they perceive to be like themselves, women are at a disadvantage in a majority male setting, where men are more likely to be in positions of power (Ragins, 1989; Cox, 1993 ; Dreher & Cox, 1996). Second, women are less likely to be included in the informal settings where mentoring relationships often are formed over similar interests. Finally, social norms and assumptions about potential sexual relationships are barriers to male and female mentoring pairs (Noe, 1988; Ragins, 1989; Hale, 1995). Women mentoring women in male-dominated organizations poses dilemmas as well, the first being simply the small number of women in upper level positions to serve as mentors, and the lack of time those few women have to assist proteges. In addition, even when women hold executive titles, they may be perceived as having less power than their male counterparts, making them relatively less influential as mentors (Noe, 1988; Ragins, 1989; Hale, 1995).

Much of the research to date on mentoring barriers for women has assumed that those women are of the same race as the majority group within the organization. Gender difference is just one part of the scenario for women of color. When potential proteges differ from the dominant group not only by gender, but also by race, they face all the gender-related hurdles in combination with race-related barriers. D. Thomas (1989) refers to racial "taboos" that influence cross-race, and especially combined cross-race and cross-sex mentoring relationships, noting that the latter pose particular difficulties for mentor and protege. Consequently, women of color are doubly disadvantaged in their access to typically more powerful and plentiful white male mentors. Further, Blake (1995) found that even same-sex, cross-race relationships can be problematic, often stemming from white women's

assumption that their progress in organizations has been on behalf of all women; and women of color feeling both that they have been unacknowledged in the process, and that they have not experienced the resulting benefits. Yet realizing that proportionally, women of color are even less well represented in senior level positions than white women (U.S. Bureau of Labor Statistics, 1994), the possibility of pairing women of color as mentors and proteges is even less likely than expecting that white women in upper management can mentor all of the white female proteges seeking assistance. Finally, Ragins and Scandura (1994) note that (white) women, by not being part of the traditionally dominant group within organizations, perhaps need mentoring even more than males. With the realization that women of color are twice removed from the ranks of the dominant culture, based on race as well as gender, their potential need for the benefits of mentoring would appear to be even greater than that of their white female colleagues.

Research Questions

The purpose of this study was to examine mentoring opportunities and patterns among black female professionals, who represent a large subcategory of women of color; and who, by virtue of the long history of black/white relations in the United States, are perhaps most likely to experience the effects of race as well as gender on their career progress.

Questions posed regarding mentoring patterns included: How often were gender and/or racial lines crossed in their mentoring relationships? Were the mentors more typically assigned or self-selected? Were the mentors and proteges frequently employed by the same organizations, or did the relationships develop outside of their work settings? Were these mentoring relationships usually perceived as positive or negative experiences?

Methodology

This segment is part of a larger research project exploring career progress of black women in organizations. The National Association of Negro Business and Professional Women's Clubs (NANBPW) was selected as the target organization for the study, because it offered access to a nationwide sample of black female professionals. The organization would not release a membership list, but did agree to mail the five page survey I had developed and piloted along with a cover letter that explained the purpose and logistics of the study. The full NANBPW membership was included in the survey distribution. Original discussions about the project included the tacit endorsement of the organization by mailing the survey in the official newsletter with a comment by the organization's president about the project being of interest to the membership. Ultimately however, the survey was deemed too large to include with the newsletter and the interim executive director (not the original contact) was hesitant to ask the president for a statement of her support of the project. After several months of waiting for the latter with no result, I decided to have the survey sent with only the cover letter of explanation as a means of inspiring interest and commitment to complete the instrument. The lack of access to mailing lists precluded tracking returns for additional reminder mailings. This factor, combined with the length of the survey, and the lack of recognized organizational support for the project likely contributed to the relatively small response percentage.

Although the final return percentage was lower than desired at just over 14%, the size of the initial mailing was large enough that even that response rate yielded 335 usable surveys. This overall number of responses from a nationwide sample provides a reasonable base from which to draw at least some preliminary conclusions.

Results and Conclusions

Several patterns appeared in the data that focused on being a mentor and having a mentor, leading to interesting comparisons and a mandate for additional study. For this discussion, see Table 1 for a list of the items and the sum mary of responses received.

On the variable of gender, respondents were largely mentors to and mentored by other women. However, it is worth noting the twelve points difference between the percentage of males who were mentored by respondents and those who were mentors for them. The 10% of males reportedly mentored by the respondents is small in comparison to the 22% of males who served as mentors for the participants of this study. This reflects the likelihood that fewer black women would be in positions of recognized organizational power to serve as mentors to males, but males typically would hold positions that would make them likely mentors for women of color.

Regarding same or different race for mentors and proteges, the discrepancies are greater. While the black women respondents reported being mentors to those of like race 76% of the time, they were mentored by someone of similar race to themselves only 56% of the time. These data reflect a lack of available mentors of color in most organizations, leading to cross-race mentoring 42% of the time for these respondents seeking mentors.

Table 1: Responses relating to "being a mentor" and to "having a mentor"

Variables	Responses in percentages		
1. Typically those I have served as mentor have been	10% Male	82%Female	8% Both
2. Typically those I have served as mentor have been the same race as I	76% Yes	23% No	1% Both
3. Typically those I have served as mentor have been from (inside or outside my workplace)	56% In	34%Out	11%Both
4. Typically those I have served as mentor have been (assigned or chosen informally)	24% Assign	69% Chose	7% Both
5. Typically my experience being a mentor has been	96% Pos	2% Neg	2% Both
6. Typically my relationships with those I have mentored have been (close=frequent interaction; neutral=regular interaction; distant)	62% Close	35% Neut.	2% Dist.
1. Typically my mentors have been	22% Male	72% Female	5% Both
2. Typically my mentors have been the same race as I	56% Yes	42% No	2% Both
3. Typically my mentors have been from (inside or outside my workplace)	56% In	40%Out	4% Both
4. Typically my mentors have been (assigned or chosen informally)	17% Assign	82%Chose	1% Both
5. Typically my experience having mentors has been	96% Pos	4% Neg	
6. Typically my relationships with my mentors have been (close=frequent interaction; neutral=regular interaction; distant)	64% Close	27% Neut.	9% Dist.

Responses for items in the "being a mentor" set represent approximately 60% of total N (ave. 202 responses); responses for items in the "having a mentor" set represent approximately 55% of the total N (ave. 186 responses). Those who had not had these experiences were directed to leave these item sets blank.

"Typically" was defined as being at least 75% of the time.

The items that focused on mentors and proteges being in or outside of the workplace were remarkably similar, suggesting that the respondents' mentoring networks were defined by their organizations only a little over half the time. The rest of their mentoring activities were outside of the work arena. These data suggest that black women, finding few mentor candidates within their work contacts, seek that type of relationship elsewhere; and that black women willing to be in the mentoring role may not be perceived as holding sufficient power within traditional work organizations, but are seen as valuable mentors in other settings. Ibarra (1993) referred to the former as "opportunity context" (p. 66), assuming that when one setting does not offer options for same-sex, same-race relationships, individuals may broaden their networks by going outside their immediate environment.

Similarly, the respondents indicated they informally chose and were chosen as mentors more often than they were assigned to that type of relationship. However, upon comparison, the results show that the participants in this survey were selected to be mentored more often than they were selected to serve as mentors to others. These discrepancies again support the conjecture that black women are seen as less powerful than others within their professional networks.

In comparing responses to the experiences of being mentor and having one, both were cited as positive by 96% of the respondents. Yet, the following item, which inquired about the relative closeness of those mentoring interactions, indicated that only about two-thirds were identified by the respondents as being "close," with an additional third being described as "neutral." These responses, in conjunction with the other data, prompt several assumptions. One is that the women in this survey were aware of the value of mentors, and therefore perceived their relationships as positive, despite the inherent imperfections; perhaps making the best of the situations. Another is that most chose not to stay in negative mentoring situations long enough to consider them as true mentoring relationships (and therefore relevant to this survey). A third assumes that not everyone prefers closeness between mentors and proteges or considers that as a criterion of good mentoring. Ibarra (1993) and Thomas (1989) offer an additional explanation. Both refer to the relative lack of closeness in cross-sex and cross-race mentoring relationships, based on less similarity on which to base the interactions and some of the social taboos that make such relationships difficult to establish as well as to maintain.

Additional patterns in mentoring are evident when responses to items on being a mentor, having had a mentor during one's career, and currently having a mentor are compared by position level. Table 2 illustrates these points.

Table 2: Affirmative responses in percentages for "being a mentor," "having had a mentor," "currently have a mentor" compared by management level

<u>Management Level</u>	<u>Been mentor</u>	<u>Had mentor</u>	<u>Have mentor</u>
Not in management	69%	55%	22%
First level management	70%	57%	16%
Middle management	76%	76%	26%
Upper management	84%	65%	22%
Business owner	67%	71%	8%

The percentage of respondents who indicated they have been mentors has a positive correlation to hierarchical management levels, up to the point of being a business owner. This pattern suggests that these participants understand the value of mentoring others as they progress in their own careers, and/or that they are much in demand as more women of color enter the workforce. The drop at the business ownership level may be the result of less time to spend on activities not directly related to the growth of the business.

Of those who noted they have had a mentor at some point in their careers, the peak appears at the middle management level. Yet each of the levels at or above that point reveal that between two-thirds and three-fourth of the respondents have had mentors, supporting previously cited research on the value of mentoring in career progression. Davidson (1997) however, cites studies where 85-95% of white females managers reported having had a mentor. Comparing the results of this study with that data suggests that black women remain disadvantaged regarding mentoring opportunities.

Perhaps the most surprising of these data are the responses about current mentors. In contrast to the previously indicated mentoring experiences, the percentages of those who identified having a mentor at the time of this survey appear low, with business owners representing the lowest point at 8%.

According to these results, while a large percentage of the participants in this study have served as mentors and many have had mentors themselves, they currently do not identify themselves as proteges. Recognizing the potential importance of a mentoring relationship in career development, it is particularly disconcerting that the first level management category revealed so few respondents as current proteges. At that point in a career path, the influence of a mentor can be particularly important.

Research Contribution

This study offers some insights into the mentoring patterns of black women, as a subset of women of color. While the results attest to mentoring activity among the survey respondents, they also reinforce the need for increased availability of same-sex, same-race mentors in work environments. Increased availability can yield more mentoring networks, which can augment management development opportunities for people of color, which can prepare more diverse people for positions of leadership, which can yield more mentors and mentoring networks.

A key limitation of this project is the lack of specific comparative information on white women and on black men. The former to determine if the patterns revealed are tied only to gender and not to the race and gender combination; the latter, to identify patterns that may be race, but not race and gender related. Additionally, while the data here cited are of interest and are useful to identify patterns among one group of women of color, the need for more research is clear. Therefore, additional studies, using similar survey items, are planned with target populations of white women, black males, and other women of color.

The workplace of the future will be more diverse than it has been at any other time in the history of the United States. Organizations that hope to succeed in the competitive global market will need to recruit and retain the best talent and maximize the potential of their entire workforce. Just as medical testing results based on male subjects only have proved inadequate for predicting health patterns for women, management development practices based only on the traditional model of white males, and more recently, white females, are not sufficient to realize the potential of people of color.

Ragins and Scandura (1994) have described mentoring relationships as, "a key career resource in organizations" (p. 957) and "important for all organization members" (p. 957). As such, it is important that those relationships be accessible to women as well as to men, and to people of color as well as to members of the current majority culture. Factors that have been the topic of past gender-related research such as opportunities for mentoring relationships, the value of assigned versus self-selected mentors, and the limitations of mixed mentor-protégé matches need to be addressed from the perspective of the combined effects of race and gender. Otherwise, since much of the mentoring research to date has focused primarily on white males and females, we as human resource development researchers and professionals risk promoting what Bell, Denton, and Nkomo (1993) identify as "strategies that support the mobility of one group of women at the cost of the mobility of other women" (p. 110). While this study on mentoring patterns of black women cannot address the concerns of all black women, far less the concerns of all people of color, it does add to the developing body of knowledge about a more culturally diverse workplace.

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Impatriation Via a Not-for-Profit Organization: An Interpretive Study of the Cultural Adjustment of International Catholic Priests and Sisters to Living in the Upper Midwest United States and the Role of the Organization

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In-depth interviews with impatriate (i.e. internationals residing in the U. S.) Catholic priests and sisters reveal their perceptions of impatriation and the role of their affiliate religious organization in assisting impatriates in cultural adjustment. Themes that emerged from this interpretive study suggest that impatriates affiliated with religious organizations find that their cultural adjustment is impeded by social, cultural, and preparedness factors that can be alleviated by the organization.

Hammer (1989) cited communication skills, the ability to establish interpersonal relationships, and the ability to deal with stress as the three central dimensions important to an individual's effective functioning in a foreign culture. Assuming Hammer to be correct, U. S. sponsoring organizations, and international priests and sisters who impatriate to the United States should not be surprised at the impatriates' difficulties in adjusting to this foreign culture. Often the impatriates either do not speak English or speak very little English when they arrive, thus, their communication is limited; often they work in isolation--geographical, physical, and/or verbal,--so, again, communication as well as opportunities to establish interpersonal relationships are limited; and because the first two dimensions, communication and interpersonal relationships, are limited, the impatriates' ability to deal with stress can be impaired, as well.

Problem Statement

The senior administrative level of a large Catholic archdiocese in the upper Midwest observed that the international priests and sisters called to assignments in both urban and rural areas experienced difficulty in adjusting to United States culture.

Purpose Statement

Published research reports of impatriation (*coming* into a host culture as opposed to *going* to a host culture [expatriation]) appear to be scarce, if not non-existent; consequently, published research reports of impatriates affiliated with religious or other non-profit organizations are even less likely to exist than if they had been affiliated with for-profit organizations. The purpose of this study was to learn the perspectives of impatriate Catholic priests and sisters regarding their impatriation and the role of their sponsoring organization and to interpret those perspectives within a theoretical framework in order to understand the meaning of their impatriation experience. Ultimately, the research will lead to design and development of training programs focused on improving and accelerating the impatriation process.

Research Question

Pilotta (cited in Gudykunst & Nishida, 1989) labeled phenomenology a fruitful perspective for the study of intercultural communication. Thus, this research is viewed as a hermeneutic

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phenomenological study, searching for description (phenomenology) as well as understanding (hermeneutics) of the phenomenon of impatriation. Using an ethnographic perspective to gather information, only one question was asked: What is it like to be an international Catholic priest/sister in the upper Midwest?

Literature Review

The literature indicates that business organizations are not fully appreciative of the psychological impact of working and living in a culture other than one's own (McFarland, 1995, 1996). This seems to be true for not-for-profit, religious organizations as well as business organizations, as cultural preparedness training is not recorded in the literature for international personnel affiliated with religious organizations. This lack of cultural preparedness training not only corroborates reports of lack of training and inadequate training for business expatriates, but also implies reliance on self and religious faith to develop human resources even as it brings up a question of ethics.

Human Resource Development Perspective. Among business organizations, the psychological impact of expatriates' failure to culturally adjust is evidenced by an astoundingly high failure rate. Where failure is defined as returning home from an international assignment before the assignment is completed, Copeland (1985, 1990) reported expatriate failure rates of up to 40%, generally, and even 70% in terms of Third World Countries. A 1993 study of Fortune 500 manufacturing sector organizations found that 83% of responding organizations reported up to 14% expatriate failure (McFarland, 1995). Perusal of the literature suggests that high failure rates should not be a surprise if expatriates do not participate in cultural preparedness training: Lack of preparation to live in another culture can result in serious culture shock, which leads to decreased performance and productivity. Whereas, business expatriates can return to their home culture (but not without personal and professional consequences) if the psychological adjustment is too difficult, members of religious orders, more likely, are assumed to have their religious faith to carry them through problems or psychological distress and rarely have the option of leaving their post. When they do leave a post, they are likely to be relocated into another foreign setting. Human resource development is dependent on one-self and faith.

Ethical Perspective. Although this paper is devoted to a report of research, the question of ethics arises for all types of organizations that relocate people with no or inadequate cultural preparedness training for the purpose of working in an unfamiliar culture. The ethical question is especially poignant considering the growing body of research indicating that intercultural communication training significantly improves psychological well-being, communication, and productivity. Numerous research reports have been compared and evaluated in three major studies (Black & Mendenhall, 1990; Deshpande & Viswesvaran, 1992; Kealey & Protheroe, 1996). Although Black and Mendenhall (1990) are cautious in stating that "the empirical literature gives guarded support to the proposition that cross-cultural training has a positive impact on cross-cultural effectiveness" (p. 120), Deshpande and Viswesvaran (1992) concluding a meta-analysis of 21 research studies that included 1,611 subjects state that intercultural communication training clearly is effective for all five criteria they surveyed: self-development, perception, relationship, performance, and adaptation. Kealey and Protheroe (1996) state that "the empirical support for the value of domestic multicultural training is quite strong and methodologically respectable" (p. 161). Although more research is needed regarding the effectiveness of intercultural preparedness training, the trend is clear: It improves and accelerates cultural adaptation.

Theoretical Framework

Adaptation to a culture becomes synonymous with successful communication within that culture (Gudykunst & Kim, 1984) because culture *is* communication (Hall, 1976). The point is that to successfully adapt to a culture means an individual can successfully communicate in that culture.

"With this in mind, some people say that if one knows the language, one knows the culture, but knowing the language is more than knowing the words, tenses, and voices of a language and being able to speak it fluently. Jawaharlal Nehru emphasized that communication is not in the narrow sense of the word, but is language of the *mind*, that it is not the appeal to logic and reason, but is an *emotional awareness* of other people [cited in Adler, 1991]. Nehru's premise emphasizes that communication is verbal and nonverbal, that it is explicit and implicit, that it goes beyond words, gestures, and behaviors to encompass emotional awareness" (McFarland, 1997).

By definition, the term *impatriates* refers to international people who come into one's own culture to reside. Actually, those same impatriates to one's culture are also expatriates from their own cultures. Whether perceived as impatriates or expatriates, they are people who are sojourning in a system other than their own; therefore, much of the research of expatriates and expatriation applies to impatriates and impatriation, as well. The primary difference is (1) in the case of impatriates, the *host* culture is the observer of *foreign* employees in the domestic culture; whereas, in the case of expatriates, the *home* culture is the observer of *domestic* employees in a foreign culture, and (2) the differing perspectives of the organizations concerned with cultural adaptation of the employees: *host* perspective vs. *home* perspective.

Because the literature indicates that successful expatriation is based on the expatriate's cultural adaptation within that foreign system, which, in turn, is a function of communication, the theoretical framework for research previously had been built of communication, culture, and general systems theories (McFarland, 1996, 1997) and because impatriation is the counterpart of expatriation, the same theoretical framework was used for this study of impatriates.

Communication Theory. A basic communication model (cited in Adler, 1991) indicates that the message sent is never the same as the message received. The messages received by listeners/observers are decoded and filtered through their personal perspectives. Those perspectives are determined by their experiences, so all interpretations of communications are made through the lens of one's experiences. When the lenses are different, as they are between members of different cultures, interpretations are different; however, when awareness and sensitivity are heightened, the lenses of the message sender and the message recipient are more nearly aligned, and communication competence is heightened.

Hofstede's Theory of Cultural Dimensions. Hofstede's (1984, 1991) theory of cultural dimensions assists in characterizing, predicting, identifying, and interpreting general behavior within and among organizations. Hofstede's (1984) four cultural dimensions of (1) individualism versus collectivism, (2) power distance, (3) uncertainty avoidance, and (4) masculinity versus femininity stem from a six-year study in 50 cultures.

Individualism versus Collectivism. Individualism pertains to cultures and organizations in which the ties between individuals and between individuals and the organization are loose: Collectivism, on the opposite pole of this continuum, pertains to organizations in which people are integrated into strong, cohesive ingroups, which protect them in exchange for loyalty (Hofstede, 1984).

Power Distance. Power distance is the measure of the degree of inequality in organizations. It is defined as the extent to which the less powerful members of cultures and organizations expect and accept that power is distributed unequally (Hofstede, 1984, 1991).

Uncertainty Avoidance. Uncertainty avoidance is the extent to which a culture will go to avoid uncertainty and, thus, anxiety. The essence of uncertainty is that it is a subjective experience, a feeling that is acquired and learned. Feelings and ways of coping with them belong to cultural heritage, are reflected in collectively held values of members of a culture or organization, and lead to collective patterns of behavior (Hofstede, 1984).

Masculinity versus Femininity. The masculinity index refers to qualities that were historically associated with the male and the female genders. Some of these qualities are assertiveness, competition, and toughness for the male gender and nurturance, cooperation, and relationship-building for the female gender (Hofstede, 1984). These characteristics are pronounced in cultures and organizations.

General Systems Theory. General systems theory "[1] provides a perspective and vantage point for thinking about the organization. . . . [2] directs us to consider and influence the

processes that are unique to self-aware systems. . . . and [3] helps us to adapt a big-picture view of development" (McLagan, 1989, pp. 78, 79). Cultural preparedness training is based on systems theory assumptions and focuses on the intercultural communication processes that take place when individuals from one culture interact with those of another culture (Gudykunst & Kim, 1992).

Research Methodology

This research is an interpretive study of impatriation of Catholic priests and sisters in the Upper Midwest United States and the role of their sponsoring, not-for-profit organization.

Informants. Names of the impatriate priests and sisters were suggested by the archdiocese office. All were contacted and all agreed to take part in the study. Ages of the informants ranged from the early thirties to the late forties. All had been in the upper Midwest at least one year. They originated from India, Nigeria, Uganda, Mexico, Ecuador, and Zaire.

Data Collection. As recommended by Spradley (1979), Dobbert (1989), and van Manen (1990), unstructured, audio-taped, face-to-face interviews were used to gather data and to provide detailed, expanded accounts in verbatim records.

Data Analysis. The following strategies for discovering themes by using linguistic symbols have been suggested by Spradley, Tesch, Dobbert, and van Manen (1979, 1987, 1989, 1990, respectively) and were used for thematic analysis in this study: transcription, highlighting, domain analysis, taxonomic analysis, and componential analysis. These are usual and accepted strategies, but due to limited space cannot be described in detail herein.

Findings and Interpretation

Impatriate priests and sisters report that impatriation is overwhelming, confusing, tiring, challenging, lonesome, and more difficult than expected. The findings of this study indicate that this large midwestern Catholic archdiocese is just beginning to recognize cultural adjustment problems among their international priests and sisters, are attempting to assess their needs, and are willing to assist them in the cultural adjustment process. Likewise, impatriates desire assistance with their impatriation, but failing to receive effective cultural and sometimes material support from their organization, strive to deal with the adjustment process themselves and to support each other. Often this method results in unnecessarily disconnected and prolonged attempts during which the impatriate priests and sisters suffer physically and emotionally and further segregate themselves from the dominant culture by congregating separately from the native priests; however, they have few options. Three metathemes emerged from the domain and componential analyses of the interview data.

The metathemes indicate that the concern of international priests and sisters lies predominantly and broadly in the areas of (1) social, interpersonal interactions and relationships, (2) cultural differences between their home cultures and their host culture, and (3) and their preparedness, or lack thereof, for working in the host culture. These are referenced herein as the Social, Cultural and Preparedness Factors and are addressed individually although, of course, there is overlap because culture is pervasive and all else occurs within a culture.

1. **Social Factor:** International priests and sisters, in general, desire more opportunities for favorable, positive social interactions by which they can become better acquainted with both international and national priests and sisters. They express that they are rarely introduced to the people of their new parishes/assignments and that they are frequently the object of rejection, power plays, and discrimination of various forms.
2. **Cultural Factor:** International priests and sisters acknowledge that differences between their home and host cultures create unexpected problems at both the national and organizational levels.

3. **Preparedness Factor:** International priests and sisters indicate that they are not prepared to live and work in the host culture or to adopt effectively the responsibilities of the host organization, partly because they do not have the required knowledge and skills, especially American English, and partly because they are not given information pertinent to their roles and responsibilities in the organization.

When the underlying meanings of behaviors are understood from a cultural perspective, one can more easily view them as behaviors that are not necessarily personal affronts to the observer, which helps to defuse uncomfortable or conflictive situations and make them more readily manageable. Table 1 presents Hofstede's (1980) cultural dimension scores for nations and areas represented in this study. Note, that the cultures represented have large power distance and upper-level masculinity scores that correspond with the culture of the Catholic church, suggesting that the priests and sisters would be likely to accept discipline, control, and hierarchy. However, the representative scores indicate that the informants are from collectivistic cultures, working in a very individualistic host culture and, in general, experience higher levels of uncertainty avoidance, both of which can lead to uncomfortable circumstances.

Table 1. Hofstede's Cultural Dimension Scores for Selected Nations or Areas

	Power Distance	Individualism	Masculinity	Uncertainty Avoidance
United States	40	91	62	46
India	77	48	56	40
Nigeria (Estimated)	80	30	60	55
*East Africa	64	27	41	52
Ecuador	78	8	63	67
Mexico	81	30	69	82

*Because Hofstede does not give scores for Uganda and Zaire, East Africa scores are depicted to indicate comparisons among the scores of some African nations. Likewise, the following quotes are attributed to Africa rather than the individual African nations.

Following are observations made by the impatriate priests and sisters as well as the cultural dimensions that aid in giving meaning to the observed behaviors. With each cultural dimension is the value assigned by Hofstede to the United States.

Uncertainty Avoidance (46). The uncertainty avoidance index of 46 falls near the midpoint of the continuum, indicating that the United States culture is not particularly anxious; however, there is potential for a low-to-medium level of anxiety.

I was frightened about coming to America.--Africa

I feel very uncomfortable. I don't feel at home.--Mexico

I knew that I had to watch my step. I never took a step that I didn't call the Chancery and sort of get an OK before I'd go ahead.--Africa

I really backed up. I didn't do anything. I left, looking for another assignment.
--Ecuador

Power Distance Power distance is the measure of the degree of inequality in society. It is defined as the extent to which the less powerful members of institutions and organizations within a culture expect and accept that power is distributed unequally. Power distance is thus explained from the value systems of the less powerful members, but the way power is distributed

is usually explained from the behavior of the more powerful members (Hofstede, 1984, 1991). The Catholic church is a very hierarchical organization with a large power distance.

I was fired by him [the pastor]. When I asked why, he said, 'Well because I am your pastor and you are not obedient.'--Ecuador

The former pastor was there four years and they were really afraid of him.--Africa

The parish council chairperson has been in office for 25 years. He sees himself as above the priests.--Africa

Everybody is looking for position, high position. They live in a political structure.--Ecuador

Masculinity/Femininity Although far from the highest masculinity index of 95 (attributed to Japan), a masculinity index of 62 is considered to be quite masculine, definitely not nurturing as associated with lower indices. Masculine indices are reflected in a lack of training and support within organizations. The Catholic church is a masculine society.

The sisters live in a poor economic and educational environment. They obey, cook, and uphold the priests.--Ecuador

The sisters are too rigidly scheduled to have time to talk to each other. They are scheduled from 6:30 a.m. until 8:30, sometimes 10:00, at night.--Mexico

In Africa, I would be more interested in you, in making you feel at home, talking with you.--Africa

A pastor told an international priest, 'You are here insofar as we profit from you. But when you are in trouble, I'm sorry, solve your own problem.'--Africa

Individualism/Collectivism (91). The United States has the highest individualism index of all the cultures investigated (Hofstede, 1984). The high value is reflected in everyday behaviors of individuals, whose focus is on oneself rather than other members of the group. Most intercultural communication problems occur within this dimension between the individualists and the collectivists. Ironically, the international priests and sisters are primarily collectivists, and the native priests and sisters are primarily individualists, creating innumerable opportunities for misperception, misinterpretation, and misunderstanding.

It's difficult coming from a society where the family matters so much to a society where the individual matters most.--Africa

Everybody here seems to be kind of isolated, individual. He is responsible for himself and he has no community to fall back on.--India

Some individuals are so power hungry.--Africa

If the impatriate priests had had intercultural communication training that included a theoretical foundation for application and transfer of learning, they would have been able to predict and understand many of the behaviors they witnessed in their archdiocese. If members of the archdiocese had had intercultural communication training, they could have been aware of and sensitive to the needs of the impatriates who must adjust to the predominant host organizational and societal cultures.

Throughout the interviews, the informants presented many ideas for improving the cultural adjustment of international priests and sisters (see Table 2).

Table 2. International Priests and Sisters' Suggestions for Cultural Integration

Review Selection Criteria
• Require competence in English as a foreign language (speaking, reading, writing) • Recruit for personality and ability to tolerate being alone • Administer psychological or personality profiles to determine likelihood of adapting
Educate Host Population
• Familiarize with their own and the international priests' cultures (include geography) • Improve interpersonal skills • Reach out. Remember actions speak louder than words • Increase knowledge of host priests regarding religions of world and various rites of Catholic church, which are practiced throughout the U.S. as well as the world
Educate International Priests and Sisters
• American English • Cultural differences (include individualism, nonverbal communication, hygiene, etiquette) • Immerse in host culture at least two months before beginning duties • Send new priests to parishes for <i>practice</i> experience
Help to Ensure Their Acceptance
• Announce/introduce the new priest's arrival in advance • Be sure priests, sisters, staff, etc. are aware of the need for the new priest • Arrange meeting with parish council, staff, and new priest to discuss roles, to address questions • Call gathering of priests, national and international, to meet new priest, to talk, to listen
Provide Psychological Support
• Assign a mentor or coach • Place him in a support group immediately • Connect him with the international community of priests • Try to meet with them on a regular basis • Try to reduce loneliness and isolation
Provide Technical Support
• Obtaining drivers training, drivers license, visas • Acquiring legal and taxation counsel, • Locating physicians, dentists • Acquiring transportation needed to fulfill responsibilities • Provide
Help to Ensure Their Success
• Provide bilingual resources • Provide orientation programs • Provide opportunities for and allow time for social activities/interactions • Provide background information (positive and negative) and demographics on the assigned parish • Be sure new priests understand they will be lonely and isolated

Conclusions and Future Directions for Research

The international priests and sisters acknowledge that they want and need intercultural communication training, but also request that their host colleagues have intercultural communication training. If both groups have training and increase their intercultural communication competence, interpersonal interactions between members of both groups should improve. A desire of the international priests and sisters is to have their opportunities for social

interaction increase in number and quality, which could serve to reduce feelings of loneliness and isolation and improve relationships among the priests, between priests and their staffs, and among the sisters. Because the Catholic church trains, recruits, employs, and houses the priests and sisters within a somewhat closed community, they are in a position of greater responsibility to improve cultural adjustment and integration of international employees than most other organizations would be with their employees.

Because of the Church's significant responsibility in terms of its international priests and sisters and because of the vast desert land that this responsibility opens in terms of human resource development, this arena is ripe for future research. An obvious target is research of those national priests who have worked closely with international priests, for they may have reached the point of working with priests rather than with "foreigners." As a priest from Zaire stated, "I interact with other priests, even some Protestant pastors. I try to meet with them on a regular basis. It's the only way to know a person beyond the color of his skin or his origin."

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Constructing Diverse Workplace Communities: Using an Educational Attrition Model to Retain Managerial Employees of Color and Women

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Employee turnover, particularly that of women and employees of color, is problematic for organizations seeking to construct internally a diverse community. This paper examines the theoretical underpinnings of organizational models explaining employee turnover and an educational model explaining student attrition, introduces the Organizational Model of Managerial Employee Persistence, and establishes a foundation to empirically test the model and explore further the nature of turnover among managerial employees of color and women.

The workplace provides a rich environment for learning and productivity when employees, satisfied in their roles within the organization, are committed to continuing there. Organizations are challenged to develop a professional and productive workforce that will be globally competitive, and one which includes and supports diversity (Dominguez, 1991). Employee turnover, particularly that of women and employees of color, is problematic for organizations seeking to construct internally a diverse community representative of a workforce of the 21st Century.

Minorities and women hold fewer than five percent of the managerial positions in the 1000 largest corporations in the U.S. (Dominguez, 1991). Schwartz (as cited in Miller & Wheeler, 1992) noted that turnover among top performing female managers was two and a half times that of their male counterparts. The traditional explanation, explicit or implicit, has been that the women were less able. Except for some anecdotal documentation, the study of turnover among managerial employees of color is nonexistent.

Are managerial employees, particularly employees of color and women, more effectively retained when they are integrated into the professional, social, career, and extra-organizational systems of the organization? This paper offers a conceptual and unified model that integrates dimensions of organizational turnover and educational attrition. The presence or absence of an environment into which women and employees of color perceive that they are integrated and one which supports them in the career pathing process, is hypothesized to play a role in their retention. The objectives of this paper are to

- examine the theoretical underpinnings of organizational models explaining employee turnover and an educational model explaining student attrition;
- introduce the *Organizational Model of Managerial Employee Persistence*, a theoretical model that integrates turnover variables into an educational attrition model; and
- establish a foundation for conducting research to test the model and explore the nature of turnover of managerial employees of color and women.

Employee Turnover Models

There are a variety of employee turnover models which explain voluntarily leaving an organization (Bannister & Griffeth, 1986; Blau & Boal, 1989; Dalessio, Silverman, & Schuck, 1986; Dougherty, Bluedorn, & Keon, 1985; Hom, Griffeth, & Sellar, 1984; Lee & Mitchell, 1994; Mobley, 1977; Mobley, Horner, & Hollingsworth, 1978; Steers & Mowday, 1981). According to Lee (1996), the most influential turnover theory among traditional turnover theories is Mobley's (1977) model describing linkages between job satisfaction and employee turnover. That model (Mobley, 1977; Mobley, Griffeth, Hand, & Meglino, 1979; Mobley, Horner, & Hollingsworth, 1978) theorized that job satisfaction led to thinking about quitting, which led to job searching, which led to an intention to quit, which led to eventual turnover. However, research on this traditional model (e.g., Hom, Griffeth, & Sellar, 1984) has explained very little if any (0-5 percent) of the variance in turnover, with low correlations (.18 to .36) between various factors (e.g., search intention, dissatisfaction) and actual leaving.

Psychological, behavioral theories also have attempted to explain turnover. Hulin (1991) suggested that job withdrawal, job avoidance, and specific change behaviors were connected to

turnover, while Lee and Mitchell (1994) developed a theory to explain voluntary turnover as impulsive or deliberate. Meta-analysis corroborated the Lee and Mitchell (1994) theory and model, but also found, through use of a structural equation model, that occupational differences moderated the paths (Hom, Caranikas-Walker, Prussia, & Griffeth, 1992). Dougherty, Bluedorn, and Keon (1985) suggested that the sequential path from satisfaction-to-commitment-to-intention is less explanatory than a model positing both job satisfaction and organizational commitment as exogenous variables leading directly to intention. Similarly, Tett and Meyer (1993) found that satisfaction and commitment were only moderately correlated constructs, and that each contributed independently to the prediction of intention.

The unfolding model of voluntary employee turnover (UNVET) proposed that employees move through decision paths, for the most part based on compatibility tests; this model focused not on attitude-driven (e.g., job dissatisfaction) turnover decisions found in previous models, but rather on turnover decisions initiated by good or bad "shocks" or events (Lee & Mitchell, 1991; Lee & Mitchell, 1994). Lee (1996) suggests that this UNVET model can be used by human resource development to advise managers on how to deal with various types of turnover, based on how valuable the employee is perceived to be (Hom & Griffeth, 1995):

Type of Turnover	Implication	Managerial Role
• Functional but avoidable	Employee is less valuable; Mgr. has some ability to affect quit decision	Actively encourage departure
• Dysfunctional and avoidable	Employee is valuable; Manager can affect quit decision	Actively discourage departure
• Functional but unavoidable	Employee is less valuable; Mgr. has minimal ability to affect quit decision	Take no action to encourage or discourage departure
• Dysfunctional and unavoidable	Employee is valuable; Mgr. cannot affect quit decision	Take no action to discourage departure, but act to minimize disruption both to the employee and the organization

Related to the literature on turnover, is literature on the employee socialization process, described in general as the process by which individuals are "broken in" as they enter an organization. Organizational socialization is thought to comprise three stages: Anticipatory socialization (prior to entry when expectations are developed), Entry (expectations may be disconfirmed, leading to stress, which may lead to turnover), and Adjustment (learning how to do the job and how to function in the social/cultural environment). Some outcomes of adjustment are thought to include job satisfaction, organizational commitment, and intention to remain.

Similar to research on turnover, much of the research on organizational socialization is focused on the individual employee. The employee is described in terms of feelings of power or control over the way work is carried out, and general satisfaction (Feldman, 1976), stress (Fisher, 1986), and attitudes and behaviors of the newcomer (Wanous & Colella, 1989). Interestingly, Feldman (1976) found socialization programs ineffective in affecting motivation to perform and job involvement. However, some of the research suggests an institutional accountability for socialization: The more institutionalized the socialization, the greater were job satisfaction and commitment, and lower was intention to quit (Jones, 1986), thus recognizing the need to consider both individual and institutional factors. How the organization tailors newcomers' socialization experiences may impact commitment (Allen & Meyer, 1990). According to Ostroff and Kozlowski (1992), co-workers play an important role-- both as role models and as sources of information. Furthermore, there is a need for resocialization when there are major job or organizational changes (Chao, O'Leary-Kelly, Wolf, Klein, & Gardner, 1994).

In summary, the constructs job satisfaction and organizational commitment have evolved to serve as the major conceptual underpinnings for much of the research on employee turnover as

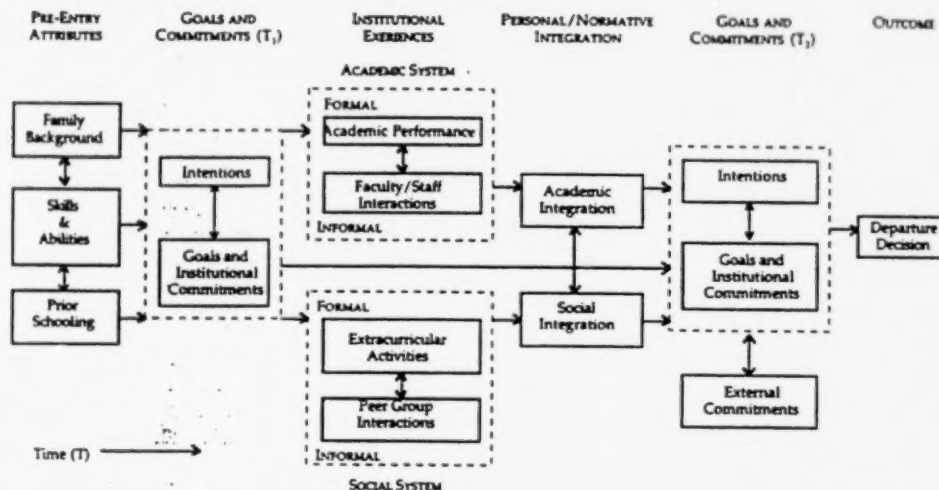
well as organizational socialization. It has been suggested that research on turnover continue to test models and incorporate study variables into future models (Cotton & Tuttle, 1986). Hom, Caranikas-Walker, Prussia, and Griffeth (1992) conclude that future meta-analytical research should consider new moderators, while Hom, Caranikas-Walker, Prussia, & Griffeth (1992) say it is premature to abandon existing theoretical turnover models, and thus call for better theory testing in addition to theorizing. Traditional turnover theories may be too narrowly focused, and new approaches are needed (Hom & Griffeth, 1995). Organizational socialization models seem to be broader in scope, but historically, organizational commitment and the departure decision, for the most part, are focused on the employee. Still, there is the suggestion that organizations also might have some impact on commitment and the subsequent decision to stay or leave (Allen & Meyer, 1990; Chao et al., 1994; Jones, 1986; Lee, 1996). Thus there is some support for a broader approach to include institutional influences as well as individual employee attributes.

Longitudinal Model of Institutional Departure

The Longitudinal Model of Institutional Departure (Tinto, 1993), also is a model of voluntary departure, but framed within the context of an educational institution. This model offers a theoretical base for explaining students' decisions to persist in or depart from their chosen institution, and explains student attrition as a longitudinal process focused on integration and commitment as the key determinants of persistence.

According to Tinto (1993) (see Figure 1), students' background characteristics (family background, individual attributes, and pre-college schooling) interact with each other and influence students' initial commitment to the goal of college completion (goal commitment) and initial commitment to their institution of higher learning (institutional commitment). These initial commitments and characteristics influence students' intellectual development and academic performance, which determine academic integration. Social integration is defined by factors such as relationships with peers, informal contacts with faculty, and collective affiliations through clubs or other school activities. The model asserts that students' perceptions of their social and academic integration are predominant influences in their decision to persist in or depart from the institution.

Figure 1. A model of institutional departure (Tinto, 1975, 1987).



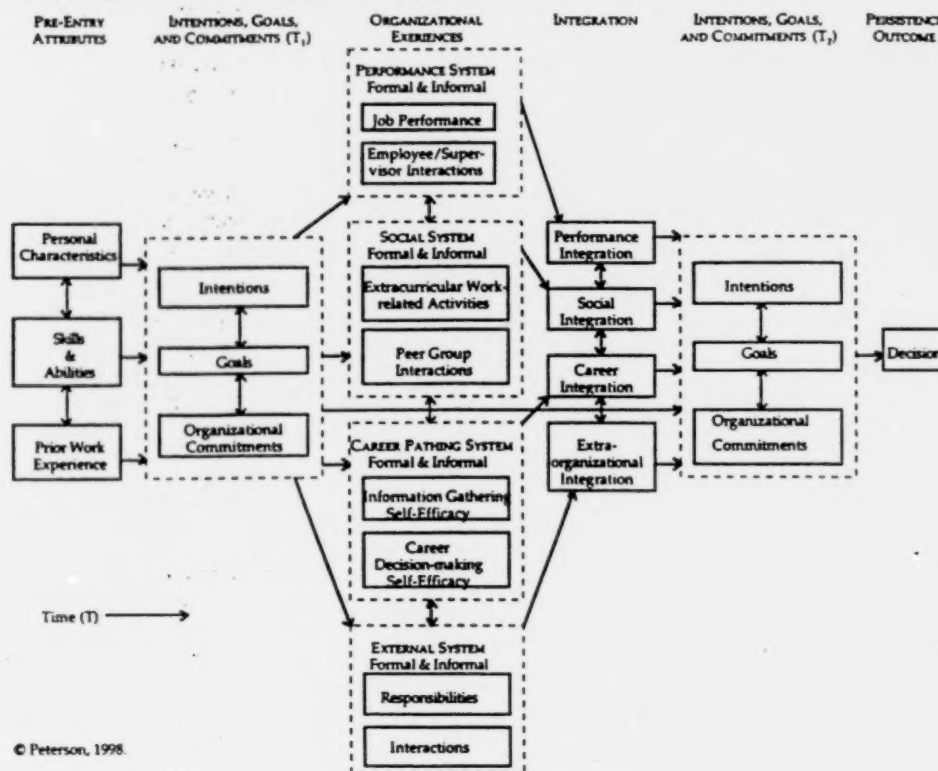
Working within the theoretical framework of the Tinto (1987) model, Peterson (1993a) found a relationship between both social and academic integration and an added variable, Career Decision-Making Self-Efficacy (CDMSE). CDMSE identifies the extent to which students have confidence (self-efficacy) in their ability to engage in educational and occupational planning and decision-making. Of all the background characteristics, only career decision-making self-efficacy contributed significantly to the variance in the social and academic integration of underprepared students (Peterson, 1993a). In addition, CDMSE and its relationship with measures of integration

varied with respect to ethnicity and age (Peterson, 1993b). Building on that relationship between CDMSE and integration, Peterson and delMas (1996) constructed a path model mapping the effect of CDMSE on persistence and found that the model accounted for 27 percent of the variance in student persistence and 21 percent of the variance in intent to persist.

An Organizational Model of Managerial Employee Persistence

Given the relative strength of the educational model described above to explain the variance in student persistence compared to the ability of turnover models to explain employee turnover, the construction of an integrated model which combined key variables of both and subsequent development of a theoretical foundation to explain employee persistence was the first stage of this research. The second stage is to operationalize and test the model. This paper addresses the first stage by introducing an *Organizational Model of Managerial Employee Persistence* (see figure 2). This integrated model, while not ignoring individual attributes of the employee, focuses on the role of the organization in integrating employees into the performance, social, and career pathing systems of the organization, as well as acknowledging the holistic impact of the external system on those internal systems.

Figure 2. Organizational model of managerial employee persistence.



Pre-Entry Attributes. Pre-Entry Attributes are represented by three major categories: Personal Characteristics, Skills and Abilities, and Prior Work Experience. Personal Characteristics include demographic variables such as age, gender, race, and family. Skills and Abilities include both the behavioral and the cognitive, such as critical thinking and motivation, and also are represented by educational and professional preparation and areas of study. Prior Work Experience includes experience at various managerial levels both within and outside the organization.

Initial Intentions, Goals, and Commitments. These variables are measured twice, once at entry as a newcomer to the organization or the job, and then again after a period of time (e.g., six months, one year, upon leaving). Initial Intentions represent the employees' intent to stay with the organization. Goals identify the degree to which the goals and values of the individual "fit" with the goals and values of the organization. Commitments represent the motivation and effort the employee expects to exert to achieve organizational goals (job involvement) and to enhance his/her professional development.

Organizational Experiences. In the academic model, Institutional Experiences have the greatest impact on student persistence because those experiences identify the extent to which students become integrated into the social and academic systems of the educational institution. Similarly, Organizational Experiences are hypothesized in this model to have the greatest impact on employees' decisions to persist or withdraw from the organization because of the role of those experiences in contributing to organizational integration.

Each of the systems and dimensions of the systems operate both formally and informally. Formal systems imply dimensions that have been institutionalized, (e.g., performance evaluations, committee memberships, succession planning). Informal systems imply accidental or non-institutionalized dimensions.

The organizational systems are represented by the following:

- The Performance System: Organizational experiences that positively impact Job Performance and Employee/Supervisor Interactions lead to Performance Integration. Key factors include stress and conflict management, supervisory support, knowledge of job requirements, and job involvement.

- The Social System: Organizational experiences that impact Extracurricular Work-related Activities (e.g., committee membership, organizational social events) and Peer Group Interactions (work or non-work related) lead to Social Integration.

- The Career-Pathing System: Organizational experiences that impact Information Gathering Self-Efficacy and Career Decision-Making Self-Efficacy lead to Career Integration. Employees' confidence in their ability to engage in information-gathering and decision-making have been found to be the most salient dimensions of career self-efficacy.

- The External System: Organizational experiences that impact Responsibilities and Interactions externally lead to Extra-organizational Integration. External responsibilities can be to family, friends, religious or spiritual affiliations, the military, or educational endeavors. How well the organization supports the employee in interactions with these external groups are key variables in shaping the employee's perceptions of "fit" with the organization.

Integration. The extent and quality of the employees' organizational experiences is hypothesized to determine the degree of Organizational Integration. Performance Integration refers to the degree of organizational "fit" or congruence between the needs, interests, and preferences of the employee and those of the organization developed through experiences that lead to higher levels of performance and interactions with one's supervisor.

Social Integration refers to the degree of organizational "fit" or congruence between the needs, interests, and preferences of the employee and those of the organization developed through extracurricular work-related activities and interactions with peers. Career Integration refers to the degree of organizational "fit" or congruence between the needs, interests, and preferences of the employee and those of the organization developed through experiences that lead to greater self-efficacy in gathering information and making decisions about various career paths within the organization. Extra-organizational Integration refers to the degree of organizational "fit" or congruence between the needs, interests, and preferences of the employee in his/her work role and those of his/her myriad roles outside the organization.

Developed Intentions, Goals, and Commitments. Just as employees' intentions, goals, and commitments previously impacted their sense of integration, over time, their perception of the degree of integration now impacts their developed intentions, goals, and commitments. In some path models of student attrition, it is the developed intention variable that has the greatest predictive power of attrition.

Persistence Outcome. Employees make one of two decisions-- to stay or to leave-- with myriad variations and degrees of commitment.

Comparison of Models

The *Organizational Model of Managerial Employee Persistence* has incorporated dimensions represented in employee turnover models, organizational socialization models, and educational models. The key variables in turnover and organizational socialization models—job satisfaction and organizational commitment—merely have been reframed.

The concept of organizational socialization is comparable to the concept of integration; both terms describe the extent to which individuals perceive a sense of "fit" or connectedness with their organizations. Developed intentions, goals, and commitments indicative of a decision to persist could be considered the manifestation of job satisfaction; i.e., if organizational integration (the perception of organizational "fit" within the organization together with a perception that the organization is responsive to one's life outside the organization) leads to compatibility of goals, an intention to stay, and a commitment to the organization, there may be some level of job satisfaction inherent in the decision to persist. But satisfaction is not likely the root variable; it could be organizational behaviors that contribute to an employee's sense of "fit" and integration, together with personal characteristics, which holistically frame an individual's sense of satisfaction. According to Chao, O'Leary-Kelly, Wolf, Klein, & Gardner (1994), a perceived mismatch between the individual's and organization's goals and values may be the impetus for organizational withdrawal.

Commitment is not static; it can change over time. In this model, like each of the other models, commitment is thought to play a significant role in persistence. This model, however, suggests that developed intentions, goals, and commitments are a function of what the organization does to the individual after he or she arrives. Thus, the gist of the *Organizational Model of Managerial Employee Persistence* is that it leans less heavily on persistence being a function of individual attitudes, predisposition, and personality, and more a function of what goes on in the organization to foster a sense of community and fit.

Conclusions

The *Organizational Model of Managerial Employee Persistence* provides a unifying framework to study a complex issue. Employees' decisions, particularly those of women and employees of color, to persist in or depart from their organization may be indications of their perceptions of the presence or absence of an environment which contributes to their sense of integration with the organization—their sense of "fit." Each employee brings a unique set of needs to the organization and seeks integration in an individual way. The crux of the linkage between job satisfaction, organizational commitment, and employee turnover is whether or not the environment fosters performance, social, career, and extra-organizational integration. That hypothesized linkage is an empirically testable proposition.

Researchable questions to test the *Organizational Model of Managerial Employee Persistence* include the following:

1. Is there a relationship between employees' integration into the Professional, Social, Career, and External Systems of an organization, and their developed intentions, goals, and commitment toward staying?
2. What is the role of the organization in fostering that integration?
3. To what extent do managerial employees' perceptions of their performance, social, career, and extra-organizational integration contribute to the variance, if any, in turnover?
4. What processes (e.g., career planning, employee development, networking, and mentoring programs) do managerial employees, particularly women and employees of color associate with job satisfaction and integration? Do middle and supervisory managerial employees' perceptions of job satisfaction and integration match those of top managers. Is integration a manifestation of job satisfaction?
5. How do perceptions of integration differ among and between managerial women and employees of color who persist and those who leave? Between managerial women and employees of color and Caucasian men?
6. In addition, the role of the organization in turnover decisions might be approached from the richness of a critical or interpretive perspective to assess common themes and fundamental elements. In turn, these themes and elements should suggest areas for additional inquiry.

The *Organizational Model of Managerial Employee Persistence* model contributes to new knowledge in Human Resource Development in the following ways: This model (1) integrates theoretical turnover models, organizational socialization models, and educational attrition models, (2) considers new moderators and reconfigures old, (3) approaches the problem from a theoretical perspective that focuses on *retaining* employees rather than explaining the *turnover* of employees, (4) is sensitive to managerial employees of color and women, and (5) addresses the call for better theory testing in addition to theorizing.

The *Organizational Model of Managerial Employee Persistence* needs to be operationalized and tested-- the next stage of this research. Substantive data, collected and analyzed over time, that examine the link between employee turnover, particularly that of managerial employees of color and women, and organizational processes, are needed. The result could be organizational processes that facilitate individual development in order to construct diverse workplace communities.

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A Conceptual Framework of Learning for Native American Adult Learners

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The purpose of this research was to assess, analyze, and synthesize the ways in which Native American adult learners approach learning situations. Specifically, it attempted to propose a conceptual framework of learning for use in designing, developing, and executing formal educational experiences for Native American adult learners. This study is based on an assessment of Native American adult learning styles from community college and university settings representing tribes from across the U.S. and Canada.

The field of adult and continuing education is characterized by a unique multitude of programs, agencies, and personnel working for the purpose of assisting adults in their various learning activities. This precise focus on adults as learners is the cohesive force behind the unity of an otherwise extraordinarily diverse field. In addition, it is the nature of adults as learners and the distinguishing characteristics of the adult learning process that differentiates adult education from other kinds of education (Merriam & Caffarella, 1991).

According to both Curry (1983) and Bonham (1988a), the past several years have seen an increased interest in learning styles research as it relates to education in general and to the education professions in particular. Researchers support the need to better understand the learning style of the student.

Kiernan (1979) states that educators have only recently begun to realize that educational improvement is based on an understanding of the way students learn, and the assessment of learning style is one of the keys to an understanding of student learning. According to Donald (1985), "until we understand how our students learn, we cannot really suppose ourselves to be experts in our disciplines. . ." (p. 18). Korhonen and McCall (1986) argue that the determination of student learning style provides the instructor with valuable information that is needed to plan activities and methods that will assist students in the learning process. Griggs and Dunn (1989) as well as Potter and Emanuel (1990) verify that increased student academic achievement resulted when students were taught with instructional strategies that complemented their learning style preferences. Finally, Keefe and Ferrell (1990) report that learning style assessment can be used as the basis for more personalized student advisement and placement, instructional strategy, and evaluation of learning.

Statement of the Problem

The problem addressed by this study is defined by two specific limitations found in the current adult learning styles research. These include (1) the need for additional learning styles research with minority populations and (2) the need for theoretical models of learning for use in designing formal educational experiences for adult learners of different cultures, particularly Native Americans.

Learning Styles Research and the Cross-Cultural Learner. Bonham (1988b) argues that the previous research on learning styles has failed to control for variables such as cultural background and gender. In addition, Sanders and Wiseman (1990) report that the demography of our classrooms is becoming increasingly multicultural; therefore, a greater sensitivity to the needs and learning styles of various ethnic groups is becoming more critical. Ross-Gordon (1991) calls for a multicultural perspective on learning, stating that while theoretical frameworks of learning do exist, they are often inappropriate for studying minority adults. Furthermore, she states that any differences found using these models may actually promote views of learning deficiency. Specifically, "studies focusing on specific minority groups need to be conducted, with attention to intragroup differences and their relationships to class and gender" (p. 12).

Theoretical Models of Learning for Native American Education. Educators and HRD professionals working with Native Americans lack theoretical models by which to design and execute educational experiences for these learners. McShane and Plas (1982) report that the typical curriculum for Native American learners continues to be a majority culture curriculum which tends to plan to the weaknesses rather than the strengths of these learners.

Rhodes (1988, 1990) reports that while research has indicated that Native American students learn and mentally function in somewhat different ways than do Anglo students, little has been developed to implement a different learning/teaching methodology. He recommends specific teaching strategies be developed, tried, and analyzed to determine their success based on research in learning style.

McCarty, Wallace, Lynch, and Benally (1991) argue that many of the supported models of learning distort explanations of minority school performance. Consequently, this contributes to the educational and social disenfranchisement of the Native American and minority populations they purport to describe. They argue that these serious generalizations, based on the supported models, continue to receive uncritical attention by scholars and practitioners in the field. Finally, Hadfield, Martin, and Wooden (1992) report that learning style research would be useful in improving deficiencies of Native American learners by identifying a possible relationship between learning style and either achievement or anxiety.

Purpose of the Study

The purpose of this study was to assess, analyze, and synthesize the ways in which Native American adult learners approach learning situations. Specifically, it attempted to propose a conceptual framework of learning for use in designing, developing, and executing formal educational experiences for Native American adult learners.

Research Question. This study was guided by the following research question:

1. How do Native American adult learners approach learning situations?

Significance of the Study. The significance of the study was grounded in part in the researcher's own ethnic background. The researcher is an enrolled tribal member of the Pueblo of Laguna located in central New Mexico. As Osborne (1985) states:

Native American researchers could do much to provide emic research from within their own cultures. It is unfortunate that as yet few have turned their hands to studies of cognition and that few have been involved as assistants on research projects (p. 20).

It has been as a Native American student and from working with other Native Americans in educational settings that the researcher desired to go beyond simply assessing learning style to proposing a conceptual framework of learning which could be used to improve educational experiences for these learners. While Native Americans have distinct ways of learning, little has been done with respect to the design and delivery of educational experiences based on this information.

Finally, researchers have clearly shown that a theoretical model of learning for Native Americans does not exist. The overall goal of this study was to propose a new conceptual framework of learning for Native American adult learners.

Theoretical Framework

Curry's (1990b) Theoretical Model of Learning Style Components and Effects served as the conceptual theoretical framework for this study. She submits that there are three constructs that influence learning styles and/or success in academic tasks. These include maintenance of motivation, level of task engagement, and specific information processing habits (cognitive control functions).

According to Curry (1990b, 1991), motivational levels are maintained once the learner establishes preferred environmental and social conditions for learning. Factors contributing to motivation include a general sense of self-efficacy (the belief in one's ability to perform a specific task) and self-control.

The 'engagement level' is defined as "the point of contact between the motivational condition of the learner entering the learning situation and the active processing work required by the new learning task" (Curry, 1991, p. 251). The level of engagement in the intended learning behavior is influenced by the learner's prior history with learning situations similar to the new one encountered (Curry, 1990b, 1991). A learner's level of task engagement is reflected in the amount of attention that is paid to features in the instructional situation, how persistent the learner will be, the degree of participation, the enthusiasm, and degree of concentration the learner sustains throughout and beyond the instructional situation.

Cognitive controls refer to the information processing habits or control systems that learners bring to learning situations (Curry, 1990b). These cognitive controls take place only after the learner is motivated and engaged in the task.

This model of learning style presents a way in which to link learner motivation, task engagement, and cognitive control. "The suggested connection is that engagement implies intention and willingness to stay focused on a particular learning task in a particular learning situation" (Curry, 1991, p. 252). Motivation must be maintained in order to keep this connection between the three components maintained. The level of task engagement permits information processing with whatever level of cognitive control the learner has mastered and become accustomed. Learning style itself, therefore, can be thought of as the combination of the learner's motivation, task engagement, and information processing habits.

Design and Procedures

Subjects. The sample for the study consisted of 206 Native American students from university and community college settings throughout New Mexico. Out of the 199 valid cases, 53% (N = 105) were male and 47% (N = 94) were female. The sample represented 35 different academic majors. In addition, 49 different U.S. and Canadian Indian tribes were represented by the sample with 99 subjects reporting membership in two or more tribes.

Learning Style Instruments. A total of nine instruments were used to assess the learning styles of the Native American adult learners—three instruments at each level. The purpose of the three instruments at each level was to increase validity of the results through triangulation of the data. All instruments were found to have sufficient psychometric ratings for accurately assessing learning style (Curry, 1983, 1987).

The three instruments selected to measure "Maintenance of Motivation" included the IPQ, SLSS, and LPI. The Friedman and Stritter (1976) *Instructional Preference Questionnaire (IPQ)* assesses a learner's preference for pacing, influence over the learning experience, use of media, active role in learning, and feedback in the learning process. The Riechmann and Grasha (1974) *Student Learning Style Scale (SLSS)* assesses how students interact socially with the teacher, other students, and the learning task. The Rezler and Reznovic (1981) *Learning Preference Inventory (LPI)* assesses learners on three bipolar concepts: abstract vs. concrete, individual vs. interpersonal, and student structure vs. teacher structure.

The three instruments selected to measure "Level of Task Engagement" included the MFFT, ILP, and LASSI. The Kagan (1964) *Matching Familiar Figures Test (MFFT)* reports differences in learning style on a bipolar scale of reflectivity vs. impulsivity. The Schmeck, Ribich, and Ramanaiah (1977) *Inventory of Learning Processes (ILP)* examines everyday learning including deep processing, study methods, fact retention, and elaborative processing. The Weinstein (1987) *Learning and Study Strategies Inventory (LASSI)* assesses students' levels and use of anxiety, attitude, concentration, information processing, motivation, scheduling, selecting the main idea, self-testing, study aides, and test strategies.

Finally, the three instruments selected to measure the "Cognitive Control Functions" included the LSI, MBTI, and GEFT. The Kolb (1985) *Learning Style Inventory (LSI)* organizes learning style into two bipolar concepts: concrete experience vs. reflective observation, and abstract conceptualization vs. active experimentation. Myers-Briggs (1962) *Type Indicator (MBTI)* measures the constructs in Jung's theory of personality types: extraversion vs. introversion, sensing vs. intuition, thinking vs. feelings and judgment vs. perception. The Witkin, Oltman, Raskin, and Karp (1971) *Group Embedded Figures Test (GEFT)* measures the degree of field dependent-independent (global vs. analytical) thinking.

Data Collection. Data collection occurred through several three-hour sessions at the various sites throughout the spring, summer, and fall semesters of one calendar year. During the initial contact with each group of subjects, written consent was secured and demographic information obtained. A detailed explanation of the study was provided by the researcher as well. Subjects were guaranteed anonymity and confidentiality as part of their participation in the study.

All instruments received subject codes prior to the start of data collection. The instruments were randomized using a Greco-Latin Square design to ensure that the non-essential test order effect was randomly distributed across subjects.

Methods of Analysis. The data were analyzed using descriptive statistics. In addition, the multivariate analysis of multidimensional scaling was used in identifying the components of the conceptual framework. Fitzgerald and Hubert (1987) report that multidimensional scaling is a set of procedures which spatially represent the interrelations among a set of objects.

Results

Choosing the number of dimensions necessary to represent the data was determined by examining the stress (goodness-of-fit) value of a given dimension. Goodness-of-fit is rated as 'perfect' with 0% stress, 'excellent' with 2.5% stress, 'good' with 5% stress, 'fair' with 10% stress, and 'poor' with 20% stress (Kruskal 1964a cited in Everitt & Dunn, 1991; Fitzgerald & Hubert, 1987).

Motivation Maintenance. The two dimension MDS analysis for the motivation of maintenance level had a 'fair' goodness-of-fit at 9% stress. The stress and squared correlation (RSQ) for this scale accounted for 97% of the variance in this data set.

For this scale, the horizontal axis (dimension 1) was labeled *Environmental Factors* (negative to positive). The vertical axis (dimension 2) was labeled *Environmental Structure* (positive to negative). Dimension 1 defines the variables of the different learning environments. Dimension 2 defines who structures the actual learning environment.

Task Engagement. The two dimension MDS analysis for the task engagement level had 'good' goodness-of-fit at 6% stress. The RSQ for this scale accounted for 99% of the variance in this data set.

For this particular scale, the horizontal axis (dimension 1) was labeled *Strategy Type*. The vertical axis (dimension 2) was labeled *Frequency of Use*. Dimension 1 identifies the concrete and abstract study strategies (negative to positive). Dimension 2 identifies high to low frequency of use of the study strategies (positive to negative).

Cognitive Controls. The two dimension MDS analysis for the cognitive controls level had 'relatively good' goodness-of-fit at 8% stress. The RSQ for this scale accounted for 98% of the variance in this data set.

For this scale, the horizontal axis (dimension 1) was labeled *Internal Cognitive Strategies*. The vertical axis (dimension 2) was labeled *Internal Personality Strategies*. Dimension 1 identifies those cognitive strategies which are used for information processing. Dimension 2 identifies those personality variables which influence information processing. As with the MDS at the Task Engagement level, the higher the number indicates higher frequency of use. These data have been assembled and organized into a visual model or framework. The framework is found in Figure 1.

Discussion and Implications

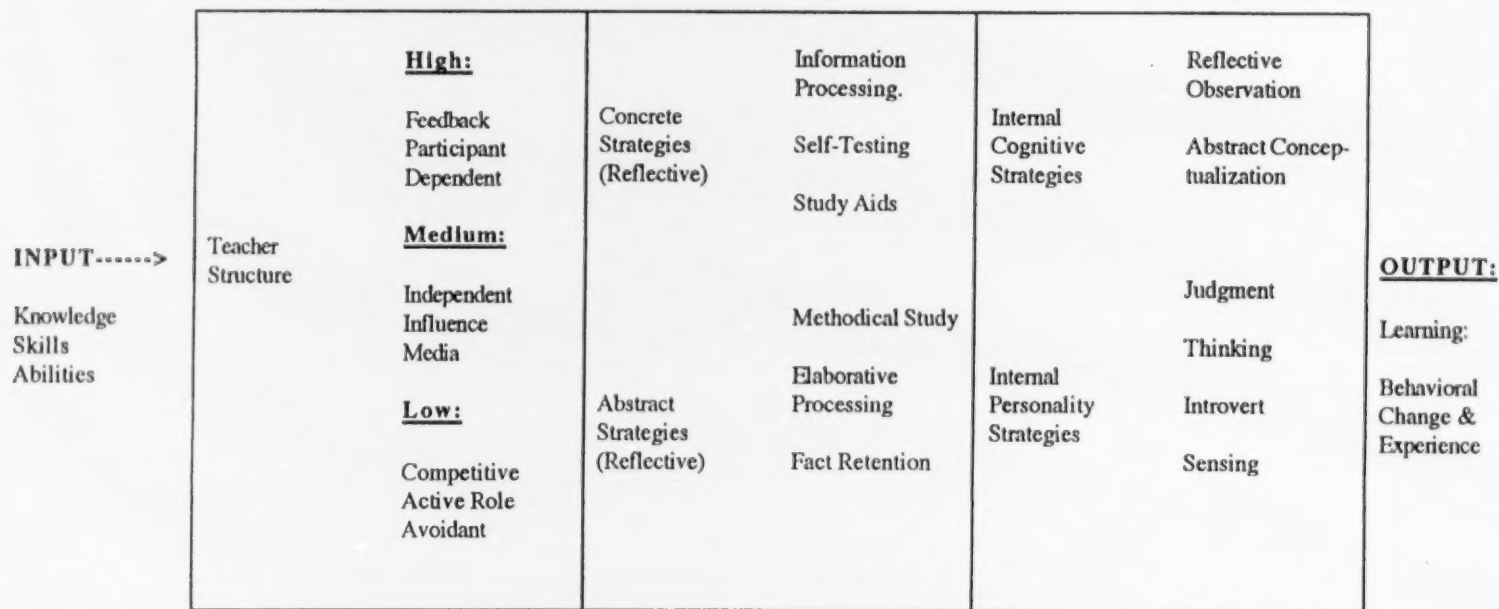
This framework is based on the results from the descriptive (Aragon, 1996) analyses as well as the multidimensional scales. Keeping with Curry's (1983, 1991) notion that learning style is comprised of three distinct components, the learning preferences for Native Americans have been organized in the same way. The three 'stages' have been labeled 'Learning Environment and Component Preferences,' 'Approach to Task,' and 'Information Processing.'

The idea behind this framework is that student preferences at each stage must be established in order for learning to occur. The stages are structured in such a way that they build on each other. In other words, there is a clear, linear relationship between each stage. To describe the model using a manufacturing metaphor, the idea is that students come to class with under developed or 'raw' knowledge, skills, and abilities. The first step or stage involves establishing a learning environment which includes preferred elements or components.

For the Native American adult learner, this environment is teacher-structured - 'Learning Environment and Component Preferences.' The preferred components for this environment are feedback, participation, and dependence. In other words, the environment must provide feedback to the students on their progress, allow them to participate in class activities, and be dependent on someone other than themselves for the content and structure. Once the learning environment is properly established, students engage their approach to learning the task. Therefore, instructors should structure the curriculum for the Native American students.

At the 'Approach to Task' stage, students will use both concrete and abstract learning strategies. According to the framework, Native American students will approach a task using the concrete strategies of information processing, self-testing, and study aids. They will also approach a task using the abstract

INPUT-----> Learning Environment -----> Approach to Task-----> Information Processing-----> OUTPUT
& Component Preferences



Conceptual Framework of Native American Learning Style and Learning Stages

strategies of methodical study, elaborative processing, and fact retention. They utilize both types of strategies in a reflective manner (Aragon, 1996). However, it is not clear from this research what types of learning strategies are used with various types of learning tasks.

Provided that the needs of the environment have been met and engagement to task has occurred, students move on to the higher stage of 'Information Processing.' For these students, information processing is defined as an internal process, drawing from both cognition and personality. The idea is that both cognitive and personality strategies are being used.

For Native American students, this combination involves thinking and watching. Based on the descriptive analyses, no clear differences were found between global and analytical thinking processes (Aragon, 1996). This suggests that Native American learners may equally be able to use their global and analytical cognitive processing abilities. Where appropriate and possible, instructors would probably do well to demonstrate or discuss an entire process, concept, or idea with these students and then go back and give attention to each step. This allows these students to see the whole picture (global) as well as learn each step that goes into the process (analytical).

Conclusion

It is clear from this study that Native American adult learners do have distinct preferences for learning. It appears that the challenge for educators and HRD professionals, who work with Native American adult learners, is to design their courses and methods of delivery to help increase successful learning. This study begins to define what these approaches should involve.

However, it should be acknowledged that a potential limitation of the previous framework is that it only describes the *preferred* variables of each stage. This should be expected as the instruments used are designed to measure preferences based on the students knowing themselves as learners and knowing under what conditions they have been successful in the past.

While Native American students can be successful in their learning experiences if the framework is followed, it is acknowledged that it may not be feasible or appropriate to always follow this framework. This framework should be used by educators and researchers in order to create successful learning experiences for Native American adult learners. However, it should also be viewed as a preliminary first step in this process.

There are additional skills that are needed and should be viewed as important in order for a student to be a successful learner. This is particularly apparent in the learning environment where it may not always be teacher-structured and therefore, the student has to be in charge of the environment and structuring his or her own learning. It also applies to the approach to task. There were many strategies and skills that students do not report using (see Aragon, 1996). A rather important skill is time management. Another is concentration. These strategies were not identified within the conceptual framework. Consequently, it is recommended that while this framework is being followed, opportunities for developing and expanding additional skills should be occurring simultaneously.

There is no doubt that there are many areas to explore within the field of Native American teaching, learning and training. There will be many challenges for those of us who work in the field of multicultural education and training. However, it is time that these various minority groups begin receiving attention in the educational literature and have their learning preferences acknowledged as well as incorporated into educational experiences. This is a challenging and exciting area of research. It is clear that this study has only touched on and uncovered a small portion of the cognitive processes and approaches to learning of the Native American population.

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